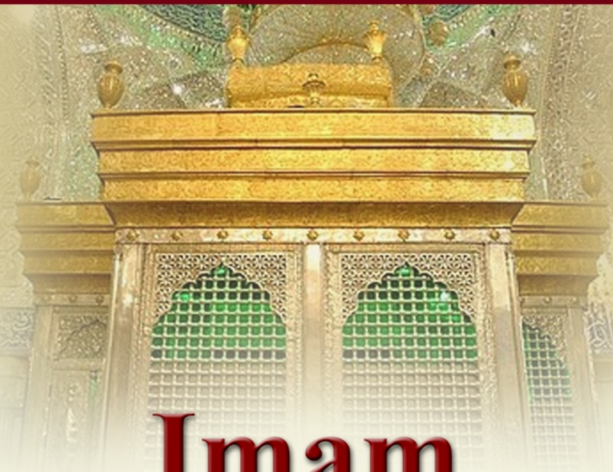


Imam Hussain and Yazid



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Dedicated to my Spiritual Guide

Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr

Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman

Who has always been a great source of inspiration for the progress and purgation of my soul. All of my spiritual as well as physical success owes to his precious attention.

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PREFACE

The book in hand is an English Version of *"Syed-ul-Shuhada Hazrat Imam Hussain aur Yazidiat"* written in Urdu by Sultan-ul-Ashiqeen, Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah ul Aqdas, the present Shaikh of the Sarwari Qadri Order which finds its roots in 'Faqr' the pride of the Holy Prophet. Hazrat Sultan Bahoo who is the 5th Sultan-ul-Faqr Soul, is the pioneer of this Order in the Sub-continent. He was titled as Mustafa Sani and Mujtaba Akhir Zamani *(Mustafa the second and Mujtaba of the last era i.e. the one who would spread his teachings in the last era)* by the Holy Prophet. Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman has taken up the responsibility to spread Hazrat Sultan Bahoo's teachings in this age of bafflement. So, one of his contributions among many is to write such a book which would express the true philosophy behind the Karbala incident and discriminate between the Hussain doctrine and Yazidism, which are two universal thoughts, as in every era both of these exist. He has presented it with reference to Faqr of the dignified Imam Hussain who was a true representative of his Grandfather the Holy Prophet. He has not only narrated the whole incident in detail but also expressed the matchless bravery of the juveniles of the sacred Family and the grandeur and Divine Love of Hazrat Imam Hussain which he maintained during the whole brutal incident. He had all the spiritual power to annihilate the Yazid's forces but he was the Insan-e-Kamil, how could he harm the Ummah of his great Parent who brought him up in his sacred lap like a precious gift of Allah. He gave his life along with his family and followers but did not let the religion of his beloved Grandfather be dishonoured and hence fulfilled his commitment to Allah. He accepted and surrendered to Allah's Will with all his heart and perfect obedience.

Sultan Mohammad Najib-ur-Rehman has highlighted those aspects of the incident of Karbala, which had been untouched by other writers. He has always been desirous to widespread the teachings of Faqr. For this purpose, he is getting all the books of Sultan-ul-Faqr Hazrat Sultan Bahoo translated in English under his kind guidance as well as his own books which all are based on the teachings of Faqr. Being one of the humble disciples of Sultan Mohammad Najib-ur-Rehman I selected this book for translation out of my great love for the sacred Imam following my Spiritual Guide so the English readers can also benefit from the best aspect of Karbala i.e. Faqr of Imam Hussain and his elevated companions in Karbala. Under the spiritual guidance of my respected Murshid I have done it with my heart full of love and esteem for the sacred Ahl-e-Bayt.

On the command of my Spiritual Guide, I have already translated his two other books *"Mujtaba Akhir Zamani"* and *"Shams-ul-Fuqara"* with the titles *"The Spiritual Guides of The Sarwari Qadri Order"* and *"Sultan Bahoo-The Life and Teachings"* respectively, sharing with my colleagues Ambreen Moghees Sarwari Qadri and Neyn Tara Sarwari Qadri, under his complete supervision. I am also grateful to Ambreen Moghees Sarwari Qadri who helped me a lot in this venture. May Allah make my Murshid very successful in his grand objective of spreading Allah's Message through the teachings of Hazrat Sultan Bahoo, which are deeply rooted in the Holy Prophet's teachings.

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بسم الله الرحمن الرحيم

In the name of Allah The All Powerful and The most Merciful

The Last Prophet Mohammad came in the world with the teachings which had to eradicate the system of exploitation and tyranny. He established such a system of brotherhood and equality in his epoch of Prophethood, which was spread in the whole world by the four Rashidun Caliphs. This system sustained successfully up to half century after the Holy Prophet. Then, it started to be influenced by monarchism. Justice was replaced by tyranny and barbarism, brotherhood and equality by class system, and democracy by dictatorship. Rights of the masses were neglected and nepotism and favouritism were promoted. The spirit of the prayers was lost and the religion was restricted just to the apparent practice and rituals. Pharoahism had appeared in the guise of Yazidism. This situation could not be tolerated by the sacred progeny of the Holy Prophet specially Imam Hussain who was the spiritual leader of the era, the Universal Divine Man *(Insan-e-Kamil)* and the possessor of the Divine Trust. Hence, he stood up against Yazid and described his objective explicitly in these words, "O' people! The Holy Prophet expressed, 'Whoever witnesses a ruler committing barbarism and breaking the bounds established by the Divinity, and does not oppose it, neither by his action nor by his tongue, he would not get a nice abode in the hereafter.' Look! These people have become the followers of satan and turned against Allah. Their evilness is obvious, illegitimate is being proclaimed as legitimate and vice versa. I believe, it is my obligation to turn their headstrongness into righteousness."

THE BIRTH

The exalted Hazrat Imam Hussain was born on 5th Shaban 4th Hijri. The Holy Prophet gave him the first ever food of his own sacred saliva, called Azan in his ear and then prayed for him. On the seventh day, he was named Hussain and his Aqeeqa[1] was held.

The grandeur of Imam Hussain can be judged by the facts that he is the grandson of the Holy Prophet and Hazrat Khadija-tul-Kubra and the darling son of Hazrat Ali and Hazrat Fatima-tuz-Zahra. On the basis of his lineage and Family his stature is the greatest of all the human beings of the universe. The Holy Prophet expounded about him:

- Hussain is from me and I am from Hussain. O' Allah! Whoever loves Hussain, make him your beloved. Hussain is the special one among the grandsons.

A hadith says:

- One who likes to see a man of Paradise or *(according to another tradition)* the leader of the youth of the Paradise, he must behold Hussain Bin Ali.
- According to Hazrat Abu Huraira, the Holy Prophet asked while he was sitting in the mosque, "Where is the young lad?" Hazrat Imam Hussain came towards him, sat in his lap and inserted fingers into his sacred beard. The Holy Prophet kissed his mouth and uttered, "O' Allah! He is my beloved, make him your beloved as well and also love the one who loves him."

Hazrat Abu Huraira states in another tradition:

- I witnessed that the Holy Prophet was sucking the saliva of Hazrat Imam Hussain just like a man sucks date.

[1] A ceremony in which goats are sacrificed for the well being of a new born Muslim baby.

The following traditions are also by Hazrat Abu Huraira:

- Hazrat Imam Hussain greatly resembled the Holy Prophet.
- The Holy Prophet said, "One who loves Hassan and Hussain, in fact loves me and one who fosters malice for them in fact has it for me." **(Imam Ahmad)**
- The Holy Prophet looked at Hazrat Ali, Imam Hassan, Imam Hussain and Hazrat Fatima and said, "One who fights with you, I will fight with him and the one who has friendship with you, I also have friendship with him. **(Imam Ahmad)**
- The Holy Prophet said about Hazrat Imam Hassan and Hazrat Imam Hussain, "One who loves me, must love them both."

Once, Hazrat Abdullah Bin Umar was resting near the Holy Kaaba. He saw Hazrat Imam Hussain coming and said about him, "Today he is the most beloved to the dwellers of the sky amongst all the dwellers of the earth."

REFUSAL OF IMAM HUSSAIN TO TAKE BAYAT[2] OF YAZID

Hazrat Imam Hussain was brought up under the affectionate supervision of the Holy Prophet, the sacred Lady of Paradise Hazrat Fatima-tuz-Zahra and Hazrat Ali Karam Allah Wajhu. He performed Hajj twenty five times. His grandeur is unmatched. He would offer his prayers, fast, perform Hajj, spend in the way of Allah, and do other good deeds excessively. Hazrat Imam Hussain lived in Madina after the death of the Holy Prophet, then he moved to Kufa alongwith his father Hazrat Ali. He accompanied his father in the battles of Camel, Siffin and Khawarij. He then engaged himself with his brother Imam Hassan. When Hazrat Imam Hassan gave up his caliphate for Ameer Muawiyah, Imam

[2] Oath of allegiance, accord of accepting someone as a ruler or caliph.

Hussain moved to Madina again with his brother Imam Hassan and lived there till the death of Ameer Muawiyah.

Ameer Muawiyah made people swear bayat to his son Yazid, while he was still alive. The entire Islamic world except Hazrat Imam Hussain, Hazrat Abdullah Bin Zubair, Hazrat Abdullah Bin Abbas, Hazrat Abdullah Bin Umar and Hazrat Abdul Rehman Bin Abu Bakr had sworn oath to Yazid. Yazid was an epicurean, corrupt, depraved and evil person. After the death of his father Ameer Muawiyah *(in the month of Rajab, 60 H)* he took over the throne. Right after taking over the throne, Yazid first of all tried to take bayat from these eminent persons. Hazrat Abdul Rehman Bin Abu Bakr had died. Hazrat Abdullah Bin Umar and Hazrat Abdullah Bin Abbas were compelled to take his bayat as all the common Muslims had taken it. Now only Hazrat Imam Hussain and Hazrat Abdullah Bin Zubair were left. Yazid felt insecure because he knew that if anyone of them claimed caliphate, the majority of the people of Makkah, Madina and Iraq would join him. In this regard, he consulted Marwan Bin Hakam who opined him to call both of them to take his bayat and if they resist even a little bit, murder them. Yazid wrote a letter to the governor of Madina Waleed Bin Utba Bin Abu Sufyan to take bayat from them immediately on his behalf. Waleed called Hazrat Imam Hussain and requested him to take bayat showing him the letter. He replied, "O' Waleed! I plainly refuse to take bayat of Yazid. I am an obedient slave of Allah, how can I obey an enemy of Islam. I have been brought up by sacred parents, I cannot follow an evil person. I cannot open the way to the molestation of Islam for the coming generations by swearing bayat to Yazid who is the violator of the religious rules and a dishonest person towards the Trust of Allah."

When Hazrat Imam Hussain went back after refusing to take bayat of Yazid, Marwan Bin Hakam tried his best to tempt Waleed with every possible incentive to martyr Hazrat Imam Hussain.

When he refused, Marwan Bin Hakam threatened him of deposition. Waleed Bin Utba was well aware of the sanctity and prestige of the sacred Family of the Holy Prophet. So he replied to Marwan, "I know, I will get a big reward on forcing the grandson of the Prophet to take bayat of Yazid or murder him but I don't need such wealth. I would better be dismissed rather than becoming the fuel of fire in the Hell by murdering the Imam."

Hazrat Imam Hussain addressed the citizens of Madina, "O' believers of Allah and followers of the Holy Prophet and Quran! I have received a letter from Yazid in which he has forced me to accept his caliphate but as I know, he is a debauchee, sinner, adulterer as well as a trespasser and the enemy of Islam. Therefore, I would sacrifice everything but never swear bayat of such a transgressor."

Then, Hazrat Imam Hussain decided to leave Madina and ordered his dear sister Syeda Zainab to make the preparations, as it was impossible to stay in Madina without taking bayat of Yazid and he was not willing to do so at any cost. Then, the day came when the people of Madina witnessed the caravan of sacred Progeny of the Holy Prophet leaving their city. It raised a great turmoil and upheaval among them.

Marwan Bin Hakam called Hazrat Abdullah Bin Zubair for bayat but he requested for a day's respite and went to Makkah overnight. Waleed sent his men to chase him but they could not find him and he took refuge in Makkah. Hazrat Imam Hussain also reached Makkah with his Family.

THE LETTERS OF KUFANS AND THE DEPARTURE OF HAZRAT MUSLIM BIN AQEEL TOWARDS KUFA

The Kufans held the point of view that Hazrat Imam Hussain rightly deserved caliphate. So, on the intimation of the death of

Ameer Muawiyah and that of Yazid's taking over the throne, they gathered in an influential person Suleman Bin Hurro's house and decided mutually to refuse the caliphate of Yazid and take bayat of Hazrat Imam Hussain. Meanwhile, they heard that Hazrat Imam Hussain had not accepted the bayat of Yazid rather left Madina alongwith his family. Hence, Kufans sent letters to invite him to Kufa. A few prominent persons went all the way to Makkah to request and invite him to visit Kufa. So, Hazrat Imam Hussain first sent his cousin Muslim Bin Aqeel to analyze the circumstances in Kufa. He ordered Muslim Bin Aqeel to inform him if he would find that all the gentry and nobility of the city were ready to take his bayat and if the situation was in his favour, so that he could visit Kufa. Hazrat Nu'maan Bin Basheer Ansari was the governor of Kufa at that time. He was one of the sacred Companions of the Holy Prophet. Hazrat Muslim Bin Aqeel took along two companions from Madina and reached Kufa with them. They stayed at Usja's house. On his arrival, almost twelve thousand Kufans swore bayat to him on behalf of Hazrat Imam Hussain. He intimated Hazrat Imam Hussain about it and suggested him to visit Kufa.

When Yazid heard about the bayat of Kufans for Imam Hussain, he called his slave Sirhun for consultation. He advised that Ubaydullah Ibn-e-Ziyad who was the governor of Basra should be made the governor of Kufa as he could handle the situation in the best way. Yazid was not happy with Ibn-e-Ziyad and wanted to fire him from Basra. However, Yazid wrote him a letter conveying his consent and appointing him as the governor of Kufa. He also ordered him to murder Muslim Bin Aqeel. Ubaydullah Ibn-e-Ziyad left for Kufa with some selected persons of Basra. He was wearing a veil when he reached Kufa because he wanted to give the impression as if he was Imam Hussain. He greeted everyone who passed by him. The people mistook him as Hazrat Imam Hussain, hence, they offered their salutations to him saying, "O' son of the Prophet! Blessings on you." When he

reached the governor house, he gave three thousand dirhams to his slave and ordered him to search Muslim Bin Aqeel, present him the given money and take bayat at his hand telling him that he belonged to Hamas. That slave mingled among the people there and asked them about the person whose bayat they were taking. They sent him to a shaikh who was handling the matter of bayat of Hazrat Muslim Bin Aqeel. The slave requested him to let him take bayat at Muslim Bin Aqeel's hand. The shaikh said to him, "I am happy that you seek righteousness, although we are not very strong yet." He then took him to Hazrat Muslim Bin Aqeel where he took his bayat and presented him the money. After spying, he went back to Ubaydullah Ibn-e-Ziyad and recounted the whole matter.

Hazrat Muslim Bin Aqeel had moved to Hani Bin Urwa's house when he heard about the arrival of Ubaydullah Ibn-e-Ziyad in Kufa. The governor Ibn-e-Ziyad inquired that why Hani had not come to meet him. So, Mohammad Bin Ashas met Hani alongwith some prominent persons of Kufa. They informed him of Ibn-e-Ziyad's concern about his absence and took him along to governor house. Ibn-e-Ziyad inquired him about Muslim Bin Aqeel. He replied that he was unaware of his whereabouts. Ibn-e-Ziyad presented that slave who had given money to Muslim Bin Aqeel. Hani had to confess everything when he saw that slave. Ibn-e-Ziyad ordered him to produce Muslim Bin Aqeel but he was hesitant. Ibn-e-Ziyad whipped him and ordered to imprison him. When Hani's people came to know about his imprisonment, they thronged at the gate of the palace and raised an uproar. The governor sent out an influential man to tell them that Hani was detained just to get information from him about Muslim Bin Aqeel, he would be released as soon as, he would give the information. They returned on listening that.

When Muslim Bin Aqeel came to know about it, he declared his presence. On it, forty thousand Kufans gathered around him.

They were ready to attack the governor house if Hazrat Muslim Bin Aqeel had ordered them but he was trying to avoid any kind of dispute. Ibn-e-Ziyad called the tribal heads and ordered them to pacify the people of their respective tribes who were with Muslim Bin Aqeel and send them back.

As a result of their negotiations, all the Kufans started slipping away one by one. In the evening, only a few men were left with Muslim Bin Aqeel. On getting dark, they also left him and he was left all alone. So, he walked through the streets in the dark of the night. At last, he reached an old woman's house and requested her for water. She gave him some water to drink and asked him that why he looked so worried. He revealed his identity and requested her to give him refuge, she agreed.

Her son was the informer of Mohammad bin Ashas who informed him about Muslim Bin Aqeel. Ashas' men surrounded that house. When Hazrat Muslim Bin Aqeel became aware of it he came out of the house with a sword in his hand for protection. Mohammad Bin Ashas gave him refuge and took him to Ubaydullah Ibn-e-Ziyad. Ibn-e-Ziyad ordered to martyr him by dropping him from the roof. Hani Bin Urwa was also murdered. After the martyrdom of Hazrat Muslim Bin Aqeel his innocent children, Mohammad *(8 years old)* and Ibrahim *(6 years old)* were also martyred.

THE DEPARTURE OF IMAM HUSSAIN TO KUFA

After receiving Muslim Bin Aqeel's letter, Hazrat Imam Hussain had no option but to accept the Kufan's request. It was just the apparent situation, in fact the time of his martyrdom had approached. His passion of Ishq[3] for Allah was making him anxious to sacrifice his life for Him. Hence, he decided to travel to Iraq and started making preparation of the journey. Although,

[3] Intense Divine Love

he had been intimated about the Kufan's devotion and their bayat to him through the correspondence of Hazrat Muslim Bin Aqeel and there was no probability of battle or any other apparent danger, even then the sacred Companions *(Sahaba)* were not approving of his journey towards Iraq and were insisting him to postpone it. However, Hazrat Imam Hussain could not accept their request because he thought it against the grandeur of the sacred Family of Prophet to ignore the requests of such a large number of Kufans. Apart from that, the Kufans had left no stone unturned in showing their passion for the Imam's bayat on the arrival of Muslim Bin Aqeel. They entered into the circle of his slavery in thousands of number. If, in spite of all that, Imam Hussain had shown behaviour of indifference to them by rejecting their appeals, it would have been against the high morals of the Imam. How was it possible for him to decline the invitation of such a large group of Muslims standing firmly against the mischief of Yazid. He was also the Spiritual Leader of his time and the Universal Divine Man appointed at the Khalifat-e-Batinia[4], so he could not swear bayat of Yazid. Moreover, if he had not stood against the Yazidism at the invitation of the Muslims of that time, the curse of Yazidism would have been imposed upon the humanity till the Final Day. There would not have remained any difference between Islam and Yazidism. Therefore, his departure to Kufa on the invitation of the Kufans was absolutely necessary and rightful. A grave responsibility befell on the grandson of Prophet Mohammad to stand undauntedly against the Yazidism for the survival of the great religion and to unfold upon the world the difference between caliphate and dictatorship, righteousness and waywardness, democracy and tyranny and the Truth and falsehood.

Hazrat Abdullah Bin Abbas, Hazrat Jabir Bin Abdullah, Hazrat Abu Saeed Khudri and the other sacred Companions were

[4] The leadership of the inner spiritual world

persistent to prevent Hazrat Imam Hussain from travelling to Iraq and they tried their best not to let him leave Makkah but all their attempts were in vain. The exalted Imam started his journey to Iraq with his sacred Family and service men, shortening his Hajj into Umra, on 3rd Zilhajj, 60th Hijri. The caravan consisted of seventy two members. He said to his companions before departure, "The one who wants to sacrifice his life for the sake of Allah and is the lover of death as well as the seeker of meeting Allah may join me." However, none among his companions wanted to leave him. Hence, that small caravan of Ahl-e-Bayt *(sacred Family of Prophet)* left from Makkah.

At Zaat-e-Arq, Bashir Ibn-e-Ghalib Asadi who was returning from Kufa met them. The Imam inquired him about the people of Kufa. He replied, "They are with you cordially but outwardly they are forced to support Yazid". He added يَفْعَلُ اللّٰهُ مَايَشَآءُ meaning: What Allah wants, does happen. The elevated Imam endorsed his words. The same kind of conversation took place with Farzooq the poet. After passing Batan-ul-Rama, Ubaydullah Bin Mutea met them and requested the great Imam to renounce his journey showing several apprehensions but the Imam replied, "لَنْ يُّصِيْبَنَا اِلَّا مَا كَتَبَ اللّٰهُ لَنَا Meaning: We face only that calamity which is destined to us by Allah." Right on the way, he received the news of disloyalty of the Kufans and the martyrdom of Hazrat Muslim Bin Aqeel. Then, he said to his companions, "O' people! Those among you who are ready to face swords and arrows can stay with me and the others can go back." Even then, none of his devotees thought to return because the lovers cover their journey of Ishq by burning all their boats. The ways of their retreat were all closed, they had to proceed.

ARRIVAL IN KARBALA

When the sacred caravan was just a few miles away from Kufa, Hurr Bin Yazid Riyahi encountered them. One thousand cavalry force of Ubaydullah Ibn-e-Ziyad was with him. Hurr said to the great Imam that he had been sent by Ibn-e-Ziyad to take him to Kufa under his custody. He further expressed that he was sent forcibly as he was not willing for this venture and was ashamed at it. Hazrat Imam Hussain replied that he had not come to Kufa at his own will rather was invited by the people of Kufa through a number of messages and constant appeals. Hurr expressed that he was unaware of that fact and was compelled to arrest him. Hurr was perplexed as neither could he retreat nor release Imam Hussain.

Hurr had a great love for the sacred Family of the Prophet Mohammad. He had been following the elevated Imam in performing his prayers but now he had to perform his duty. He could not reveal his sympathy with the Imam because one thousand armed riders of Ibn-e-Ziyad were alongwith him, they could spy it to him. Ibn-e-Ziyad would have reacted severely if he had come to know even a little kindness on Hurr's part towards the respectable Imam. So, Hurr was adamant to do his duty so much so Hazrat Imam Hussain had to change his route and divert from Kufa to Karbala. On this occasion the great Imam addressed his followers:

"You can see what the situation is and surely the circumstances have been changed in this era, as the virtuousness has vanished. Nothing is left in the world except a minor part, like the left over drops in a pot after the water is poured out of it, and a valueless life like the poisonous grass. You can see that Truth is not followed and the falsehood is not shunned. In such a situation, a faithful definitely desires to meet Allah. In my opinion, there is a blessing of martyrdom in the guise of death. To live with these oppressors is a great oppression itself."

Subhan Allah! What a great Imam who is constantly preparing his followers for every trial and bravo for such lovers who are ever ready for a new trial, a new test.

The caravan then approached Karbala, the station of sacrifice and the trial ground. It was the 2nd Muharram 61 Hijri. The highly esteemed Imam knew that Karbala was the place where the Ahl-e-Bayt *(sacred Family)* were to be martyred brutally in the path of Allah. He recently had the privilege of seeing the Holy Prophet in his dream just a few days earlier who gave him the good news of his martyrdom and also prayed for him, putting his sacred hands on the Imam's chest.

THE TRIAL OF THE LOVERS

It is strange that the Kufans themselves invited the beloved son of Holy Prophet through thousands of requests and appeals, and when the highly prestigious Imam came to honour their requests and invitations, they confronted him with armed forces so immodestly and indecently. Neither they let him enter the city nor go back home. So, Hazrat Imam Hussain had to stay in an open and vast plane with his companions. Such a shameful behavior had never been practised ever before.

Adi Bin Hatim has depicted the nature of Kufans in these words, "In the days of peace and prosperity their tongues are sharp like a drill machine and at the time of need they are clever like a fox." Fraud, disloyalty, withdrawing from their words and breaking their bayat were in their nature. The luggage of these homeless travellers was lying in the plane in a haphazard manner. On the other side, the armed forces of thousands of riders were settled in camps showing them the pointed tips of their lances and the sharp edges of their swords. Instead of showing good manners of their hospitality, they were having ferocious designs. Both the forces were near the river Euphrates but it could not

quench the thirst of both. The companions of the elevated Imam were forbidden to get even a single drop of the river while the Yazid's regiments, which kept arriving one after the other, were thirsty for the innocent blood of the sacred Family. The water of Euphrates was insufficient to quench their thirst.

Imam Hussain received a letter from Ibn-e-Ziyad in which he demanded him to take bayat of the evil Yazid. Imam Hussain read the letter and said to the messenger that he had no answer. What an adverse situation was faced by the exalted Imam! He was called to Kufa for taking bayat of the people, instead, now on reaching there after facing the hardships of travelling, he was forced to swear bayat of Yazid whose bayat could not be tolerated by any true faithful Muslim because bayat to such an evil person was absolutely unlawful. The respected Imam was so surprised at the shameless behaviour of those people. That was why he said, "I have no answer to this." His response incited Ibn-e-Ziyad. So, he further organized his army and appointed Umro Bin Saad as its commander who was the governor of Rey. *(Rey was the city of Iran which is called Tehran now a days and is the capital of Iran.)* Even the arch enemies of the Imam were well aware of his majesty and prestige. Therefore, Umro Bin Saad refused to fight against him but Ubaydullah Ibn-e-Ziyad forced him to opt to fight against the Imam or to resign from the governorship of Rey. The love of the wealth and the greed to rule dominated Umro Bin Saad's devotion towards the sacred Progeny of the Prophet and he was persuaded to confront Imam. He set out for Karbala with all his forces. Ibn-e-Ziyad constantly kept sending him further aid so much so Umro Bin Saad accumulated an army of twenty two thousand[5]. He encamped at the bank of Euphrates alongwith his army. There is no precedent of such a strange war in the world in which only seventy two individuals including ladies, children and the invalids who neither

[5] According to certain traditions it was thirty thousand.

intended nor were they prepared for the war had to face twenty two thousand armed forces. The enemies were probably aware of the splendour and bravery of those unarmed seventy two persons, that was why they had gathered such a large number of army to fight against a small group of innocent people. Even then, they were frightened and the morale of their most courageous and experienced warriors was at its lowest degree as they were finding it difficult to face the attack of the fighters of Allah. So, to weaken the small army of the great Imam, the supply of water to them was cut off. The enemy was planning to start the war after exhausting their physical strength by keeping them thirsty and hungry. The troops who committed the sin of cutting the supply of water to the sacred Family and shedding their sacred blood mostly consisted of those shameless persons who had invited the Imam with thousands of applications and also offered their bayat to the Imam at the hands of Hazrat Muslim Bin Aqeel. Nevertheless, those immodest and immoral unfaithfuls neither honoured their commitment and bayat nor their invitation and hospitality. The little kids and the infants of the sacred Family of the Prophet were craving for water but were not provided even a drop. The elders had to say their prayers with tayyamum[6]. Three days elapsed without food and water. The little kids and the sacred ladies became indisposed with hunger and thirst. The only objective of the oppressors was to suppress the grandson of the Holy Prophet to surrender for bayat but he remained undaunted and resolute against so many calamities. The ardent lover of Allah and possessor of the Truth was not a bit afraid of the dark clouds of tyranny. No calamity could shake his fondness for Allah. Till the 9th of Muharram the touts of Yazid harassed the great Imam to surrender for bayat of Yazid. Had he sworn bayat, the entire army would have surrendered to him, he would have been entertained, respected and honoured with the worldly wealth and riches but he was the one whose heart was void of the

[6] Dry ablution. Substitute of ablution in the absence of water

love of worldliness. He had observed the faithless and ruthless face of the world, how could he become the victim of that spell. The eyes which were ever beholding the manifestations of the Real Beauty could never be inclined towards the show and pomp of the world.

Hazrat Imam Hussain rejected the pleasures and comforts of the world and welcomed the hardships on the path of Allah happily. In spite of such pressures and oppressions he remained unwilling to take bayat of Yazid just to save the Ummah of his Holy Grandfather from destruction and ruination. He sacrificed his as well as his beloved ones' lives but did not let Islam to be disgraced by the evilness of Yazid.

When Hazrat Imam Hussain became sure that the enemies would not reconcile in any way they were determined to shed the royal blood, he had a meeting with all of his followers and relatives on the night of the 9th Muharram. He extinguished the candles and then addressed them. His words excite the hearts of the lovers even today. This was the final trial of the selected lovers of the Imam, as the Imam himself was ordering them to alienate him. They had the reason to retreat that the Imam himself had ordered them to go back. Infinite praises and acclamations for the lovers of Imam who were successful in their trial as they opted for the death but did not leave their Imam in that time of affliction.

He addressed: "I praise and pray Allah with best of my efforts and find it my first and foremost obligation to worship him in whatever situation I am. O' Allah! We are grateful to you for dignifying us by the honour of Prophethood. You granted us the Quranic teachings and the essence of the religion and then included us among the gratefuls by giving our ears, eyes and hearts the understanding of the true Islam. O' my companions! I speak the truth that no companions are better than mine as well as no family members are as praise worthy as I have. May Allah grant

you the best reward. O' my family and friends! I cannot avoid permitting you that you all are free to leave. The veil of night has prevailed, you just silently and secretly slip out and save your lives. I assure you that these people want to assassinate me only. If they assassinate me they would not harm you." Then he raised his hands and prayed for his followers. After a short while when he lit the candle again, he found that nobody had left. They exclaimed, "By God! We would give our lives but not leave you alone."

THE ADDRESS BY THE GREAT IMAM ON THE ASHURA *(10th MUHARRAM)*

The exalted Imam offered his last Fajr[7] prayer in congregation with his friends and family, with all his love and humility towards Allah.

After his prayer he came into his camp, the sun of 10th Muharram was about to rise. The Imam and all his companions had been thirsty and hungry for three days. The weakness caused by the prolonged thirst and hunger could be felt only by those who have experienced the same. Homelessness, scorching heat, the hot sand and warm wind must have put the dear ones into straitened circumstances. Twenty thousand troops and fresh battalions armed with weapons were ready to oppress the seventy two sacred individuals. The trumpet of war was blown and the community, which invited them as guests proclaimed to end the sacred lives of the progeny of Prophet Mohammad and the darlings of the sacred Queen of Paradise Hazrat Fatima. The exalted Imam delivered a sermon on entering the battlefield to beware the enemies and prevent them from shedding the innocent blood. He said, "To kill an innocent one is unfair, actually a sin and it invites Allah's Wrath. I beware you, do not involve in this sin. Neither I

[7] The prayer offered early in the morning

killed anybody nor I burnt anyone's house or attacked anybody. If you do not want me in your city let me go back. I do not demand anything from you nor have I come here to harm you. Why do you intend to take my life and how will you absolve yourselves from the blame of my murder? You would definitely be held accountable for my murder on the Doomsday. Think about your end, review the consequences you will have to face in the Hereafter for this sin. Try also to understand who I am! I am the favorite one of the Holy Prophet, who is my grandfather and whose darling daughter is my mother. I am the beloved of the same Fatima for whom would be announced in the Heaven. 'O' the people of Doomsday! Bow your heads and close your eyes as the Lady of Paradise is going to pass the Sirat bridge along her seventy thousand houries.' The Holy Prophet declared my love as his own love. You know my significance very well. You are not unaware of the hadiths about me."

The enemies replied that they knew everything about him but that was not under discussion at that time. They asked him to conclude his conversation and send somebody in the battlefield for fight. The Imam answered, "I just wanted to give a last try to avoid this war so that I would not be blamed for this bloodshed. Anyhow, if you force me to fight, no doubt! I have to raise my sword."

HURR JOINED THE ARMY OF IMAM AND GOT MARTYRED

The lovers and followers of Hazrat Imam Hussain started sacrificing their lives in the battlefield after the war commenced. The fortunate ones who were destined to sacrifice their lives for the sacred Family were getting the honour one after the other. Among them Hurr Bin Yazid Riyahi is worth mentioning. He had been perplexed and restless since the beginning of the war.

At times, he would go to Umro Bin Saad and frightened him that how would he face the Holy Prophet if he would fight against his beloved grandson, but he did not reply. Then, he would come back in the battlefield. His body was shivering and his face was turning pale out of fear. His heartbeat was fast and his face reflected his worries. His brother Musa'ab Bin Yazid was surprised at his plight as Hurr was a famous warrior and a brave fighter and that was not his first adventure. He had seen such bloody scenes several times and killed a lot many brave fighters with his murderous sword. Musa'ab Bin Yazid inquired Hurr that why was he so frightened. Hurr made his brother realize that they were involved in the war against the beloved and honourable grandson of the Holy Prophet, it was in fact the battle against one's life hereafter. He explained his condition to his brother in these words, "I am wavering between Hell and Heaven. The world is dragging me with its full force towards the Hell and my heart is twittering with its fright." In the meanwhile, he heard the Imam's voice announcing, "Is there anybody who wants to sacrifice his life for the progeny of the Prophet and be successful in the Prophet's court.?"

It was the voice that broke all the restraints. Hurr felt as if Allah had sent him the good news of His Mercy. He felt encouraged and hopeful that Imam Hussain would forgive his previous insolence. So, he rode his horse towards the great Imam with an intention to sacrifice his life for him. He dismounted from the horse and said to the darling of the Prophet very humbly and regretfully, "I am the same Hur who confronted you in the beginning and forced you to stop in such a hot and desolate desert. I am ashamed of my previous daring and cannot face you out of remorse. Your merciful voice encouraged me, hence I seek pardon for my lapse and want to be included among your selected slaves. Please allow me to sacrifice my life for the sacred Family." The great Imam put his sacred hand on his head and expressed, "O' Hurr! The sincere repentance and true regret

are always accepted in Allah's Court. Bravo! I accept your apology and allow you to have the honour."

On being permitted, Hurr entered the battlefield and attacked the enemies. Hurr's brother Musa'ab Bin Yazid witnessed that Hurr's heart had become sanctified from the avarice of the world and he had found the honour and blessing of the Hereafter. Musa'ab also got the inspiration and set his horse towards his brother to join him in getting the honour. Umro Bin Saad became perplexed on observing this. He ordered a man to stop both the brothers by brainwashing them, if failed, behead them. That man tried his best to entrap Hur by praising his bravery and wisdom and lamenting on his stupidity that he had chosen to favour a few helpless and indigent travellers rejecting the riches and rewards of Yazid.

Hurr replied, "O' fool! You must be remorseful on your stupidity because you preferred to accept the comforts of this world rejecting the pleasures of everlasting and immortal life and chose to favour the polluted instead of the pure and the sacred ones. The Holy Prophet has called Hussain as flower of his garden and I desire to sacrifice my life for that garden. There is no blessing better in the universe than gaining the consent of the Prophet." That man argued, "I know that but at the moment we are soldiers not devotees, moreover Yazid possesses wealth and power."

Hurr cursed him for his insolence. That wretched man became sure that his glibness would not impress Hurr as he was all love for the sacred Family and his heart was enlightened by their Ishq, hence, he could not be trapped. While talking he threw an arrow towards Hurr. Hurr counter attacked him and pierced his lance through his chest, then picked him from the saddle and dropped him on the ground. That man had three brothers who attacked Hurr simultaneously. Hurr beheaded one of them with his sword and picked the second one from his waist, threw him down forcefully and broke his neck. The third one escaped but Hurr

chased him, caught him and lanced at his back that went through his chest. After that, he attacked the right wing of Ibn-e-Saad's army and fought bravely. Ibn-e-Saad's army had to admire Hurr's war skills and valour. At last, the true soldier gave his life for his esteemed Imam.

Hazrat Imam Hussain brought his wounded body from the battle field, put his head in his lap and wiped the dust off his face with the edge of his sacred shirt. He was still alive. On feeling the nearness of his beloved leader, he opened his eyes and felt proud on his destiny when he found himself lying in the lap of Imam Hussain. In the same condition, he departed to meet Allah. Alongwith Hurr his brother and slave also rendered their lives for the Ahl-e-Bayt. Till that time more than fifty men were martyred.

THE MARTYRDOM OF THE YOUNG SOLDIERS OF AHL-E-BAYT

After the martyrdom of all the devotees and followers, only the sacred Family members were left alive. Now, the enemies had their bloody eyes on them who were filled with enthusiasm to sacrifice themselves for the great Imam Hussain. This is also worth mentioning that martyrdom of all the devotees could not lower the morale of this tiny army of the Imam. Their spirits were touching the sky. No one wanted to save his life or take refuge from the enemy. Everyone was insisting to get the chance to give his life first. The fond lovers were rapturous by the intoxication of martyrdom. They were ecstatically desiring to get beheaded and receive martyrdom in the path of Allah. When they saw any of their companions fighting bravely and getting martyred their hearts were overwhelmed with the excitement to get the same honour.

The youngsters of Ahl-e-Bayt set such an example of their valour and courage by shedding their blood on the land of

Karbala which is unprecedent and unforgettable. As soon as, they entered the battlefield, the hearts of the valiant fighters of the enemy started fluttering and they screamed with fear of their assaults. Their swords were like the sparks of lightening. The killing attacks of these great warriors saturated the thirsty land of Karbala with the blood of the enemies so much so the dry desert seemed all red.

The royal youths easily picked up the routing warriors with their lances and dashed them down to the ground. The arrogant commanders of the enemy were harassed to see their talent of bravery, valour and fighting spirit. When the brave young soldiers of Imam Hussain attacked the right wing of the enemy’s army they turned the arrayed battalions in topsy turvy. It seemed as if the grand rider was swimming in the ocean of the slain. When they attacked the left wing of ememy’s army they beheaded an entire row with just one stroke of their sword. The sword bright like lightening would come out dipped into blood. The youths of the exalted Imam’s family kept sacrificing their lives for the Imam showing their mettle one after the other. Their valour was making the enemy lose its senses. It was confessed by Ibn-e-Saad that if Imam Hussain and his companions were not trapped by evil tricks, each juvenile of the sacred Family would have annihilated all their troops. When they would combat, it seemed as if they themselves were Allah’s Wrath which was befalling on Yazid’s army. Every young soldier was a router. The sons of the sacred Family rendered their lives in the path of Allah at the plane of Karbala. They did not hesitate to fight in the rain of swords and lances and got themselves beheaded, let their blood be shed yet they never let their faith be shaken. All the sacred princes got martyred one by one. Now the Imam’s darling elder son Ali Akbar requested for his permission to enter the battlefield. What a strange situation! A darling son was requesting his loving father to let him die for him. The son whose wish was never rejected was now insisting to get beheaded. How it would have

hurt Hazrat Imam Hussain! How could he allow his dear son to get himself beheaded or let his blood be shed. However, Ali Akbar was persistent and desirous of martyrdom to the extent of craze. So, the great Imam had to allow him for the battle. The Imam himself prepared and equipped Ali Akbar, the most handsome youth, with all the weapons of warfare and got him mount the horse. This pathetic situation was unbearable for the sacred ladies and children of Ahl-e-Bayt who were already sobbing and mourning upon the martyrdom of all the tribe and family members including their sons and brothers. Ahl-e-Bayt bore all the calamities with great perseverance for the consent of Allah and it was only their peculiarity. Hazrat Ali Akbar entered the battlefield like a lion, cast a look at the enemy, waved his brightened sword and said a martial song:

انا علی بن الحسین بن علیؓ

نحن و بیت اله اولی النبیؐ

Meaning. I am Ali, son of Hussain and the grandson of Hazrat Ali *(Karam Allah Wajhu)*. I swear on Kaaba, we are the children of Prophet Mohammad.

The moment the elevated prince recited these martial verses, an upheaval was created in the desert of Kufa but the so-called wretched Muslims were too callous to pay any heed to the words uttered by sacred tongue of the son of the Prophet's Family. These words could not obliterate the malice and hostility from their hearts. The soldiers of Umro Bin Saad asked him, who was the rider whose refulgence was dazzling their eyes and whose awe and terror perturbed the hearts of the valiant soldiers, his splendour was evident from his every gallant action. He told them that he was the son of Hazrat Imam Hussain. He had a great resemblance to his great ancestor the Holy Prophet. Nonetheless, the lust of the world and its riches had so overpowered the Yazid's forces that in spite of knowing all the grandeur and

sanctity of the sacred Family they became the rebels against Prophet Mohammad. They were well aware of their own evil behaviour yet they neglected the repentance of their conscience. Their greed and lust compelled them to commit the blasphemous deeds and shed the blood of the sacred Family of the Holy Prophet earning the disgrace of both the worlds. The sacred prince challenged a warrior for the single combat but nobody had the courage to step forward. It seemed as if there was only an astonished flock of sheep, which was facing a fierce lion.

Hazrat Ali Akbar called out again, “O’ tyrants! If you have such an extreme thirst for the blood of Fatima’s Family then you must send a warrior in the battlefield. Come and face me if you are so curious to see the power of Ali’s lion”. The silence from the enemies rows proved that there was nobody as powerful as him who would proceed for a single combat with such a valiant warrior. So, he galloped his horse and attacked the enemy with the speed of light. Wherever he would turn, rout the enemy. In only a single assault, he killed several so-called brave men. When he attacked the right and left wings of the enemy army, he turned their rows in topsy turvy. When he jumped into the middle of the enemy army he beheaded the soldiers who fell like the dry leaves fall in autumn. There was a clamour wherever he went. It seemed as if Allah was tormenting them greatly in the form of attacks of the prince. Seeing this situation, Umro Bin Saad addressed to his so-called warrior Tariq, “What a shame and disgrace for you! A lone youngster is bravely fighting thousands of our army men. When he challenged a warrior, nobody among you had the courage to face him. Then he galloped ahead destroying each rank and file of your army and routing all the gallant warriors. He was hungry, thirsty and tired of fighting in the sun, even then your fresh forces had not the mettle enough to confront him. Curse on your claims of bravery! If you have even a little bit of self respect then just go to the battlefield and win the war. I promise to get you the reign of Mosul from Ubaydullah Ibn-e-

Ziyad." Hearing that, the greedy Tariq attacked the exalted prince with a lance but the sacred prince saved himself briskly and threw a lance towards him that pierced through his chest and he fell down from his horse at once. The great prince Ali Akbar galloped his horse very skillfully, trampled him and broke his bones into pieces. When his son, Umro Bin Tariq observed this, he became furious and assaulted the prince riding fast but the prince again encountered the enemy skillfully and killed him in a single stroke. After him, his brother Talha Bin Tariq attacked the prince like a hissing snake to avenge his father and brother. Hazrat Ali Akbar seized him by his collar, picked him up from the saddle and threw him forcefully on the ground, so he too died at the spot. There was an uproar among the army due to the wrath and fear of the prince. Umro Bin Saad then sent a famous warrior Misraa Ibn-e-Ghalib to fight with the prince. As he attacked the prince, the latter cut his lance in two pieces and struck the head of the wretched person with his sword in such a manner that it was cut into two pieces. Then, they lost their morale to fight with that lion in the single combat. In helplessness Umro Bin Saad sent Mahkam Bin Tufail Bin Nofil alongwith a thousand riders to attack the prince from all sides simultaneously. The prince encountered their assault pushing them back to the centre of their army.

In this attack several reprobates were killed and several of them retreated. The exalted prince had been suffering from a state of thirst and hunger for three days, in spite of that there was an awe and terror spread over the enemy's forces. Then, the satanic army simultaneously attacked surrounding him from all sides. He also countered their attacks and killed hundreds of them bathing into dust and blood. Though, he got wounded by the continuous attacks of lances and showers of swords from all the directions which made his sacred body bleed. He could not succumb the injuries and fell down from the horse. He uttered, "O' my dear father pick me up." Hazrat Imam Hussain approached

his valiant son riding, brought him to his camp and put his head in his lap. Hazrat Ali Akbar opened his eyes and said, "O' my father! I can see the doors open in the sky, the heavenly houries are waiting with the goblets of sweet drink." He said that much and gave his life to his Beloved Allah. اِنَّ لِلّٰہِ وَاِنَّ اِلَیْہِ رَاجِعُوْن

The youngest son of the Imam, Hazrat Ali Asghar who was still an infant, was restless with thirst. Mother feed was unavailable because she herself was hungry and thirsty. There was no trace of water around, the baby's tongue dried out of thirst. It fluttered and shook its legs and arms with restlessness. The mother was aggrieved at her baby's condition but was helpless. She requested the great Imam to take the baby along and show its condition to the enemy so that those cruels may have mercy upon the young one. Perhaps they would give some drops of water for the baby as it was not their enemy and could not fight against them. The Imam approached the enemy embracing the baby. He said, "Your barbarism has already taken lives of all my dear ones, even then, if the fire of your hostility is still burning then I present myself to extinguish it. This baby is fighting for life, look at its restlessness, if you are a bit humane, give him a sip of water to drink." However, those merciless tyrants were not moved. Instead of giving water, one of the brutal beasts threw an arrow which pierced through the gullet of Hazrat Ali Asghar and fixed into the Imam's arm. The Imam took out that arrow from the baby's throat. The baby gave its life fluttering. It was like a statue of Divine Light wrapped in its father's arms. Its body was all dip in blood. The people of the camp were hoping that the baby would definitely have got a little water by those dark hearted people as its thirst must have affected their hearts. When the Imam brought the sacred body of the baby into the camp, its mother noticed that the baby was not moving and seemed peaceful. It was not restless anymore, she thought perhaps its thirst was quenched. She asked the Imam about it. He replied, "Ali Asghar has gone to his brothers

to be satiated with the heavenly drinks by the sacred hands of The Prophet. Allah has accepted this tiny sacrifice of ours as well" اَلْحَمْدُ لِلّٰہِ عَلٰی اِحْسَانِہٖ وَنَوَالِہٖ. Hazrat Imam Hussain and his lovers showed such great determination and submission to Allah's Will in the most difficult trial of the universe that both the worlds, physical as well as spiritual, were amazed.

THE MARTYRDOM OF IMAM HUSSAIN

The time came when all the devotees left Imam Hussain, sacrificing their lives one by one. Only his son Hazrat Zain-ul-Abideen was left who was ill. Seeing that his beloved father was left alone, he came out of the camp intending to go to the battlefield for combat in spite of his illness and feebleness. He picked up a lance to fight and sacrifice himself for his father. Though the fragility, sickness, hardships of the journey, thirst, hunger and starvation had heightened his pain and suffering to the extent that he could not even stand firmly. Despite that, he was resolute to fight, owing to his bravery and courage.

Hazrat Imam Hussain forbade him to fight and sent him back reminding him his several upcoming duties and responsibilities towards Ahl-e-Bayt and the Muslim Ummah. He said, "All the devotees and relatives have already given their lives in the path of Allah. Each of them showed a great perseverance and stead-fastness while facing troubles and afflictions. Now it is my turn to present my life to Allah Almighty as a gift. You are supposed to fulfill all our expectations as well as the responsibility of taking the helpless members of Ahl-e-Bayt back home and take care of the sacred ladies of the Family. Moreover, if you get martyred then who would be entrusted The Divine Trust after me and would become the custodian of the holy assets of our ancestors? Who would be the guardian of the Quran and preacher of the Divine Knowledge? Furthermore, who would continue the lineage of

Hussaini Syeds. Hence, all these expectations are linked with yourself. In fact you are the forlorn hope and the last source of the light of Prophethood that would enlighten the world. The lovers of the Holy Prophet would satisfy their craving of having the sacred view of his lustrous Divine Lights by beholding your illuminated and bright countenance. So my dear all these responsibilities are entrusted to you and you are my only descendant, that is why, you are not allowed to go to the battlefield."

Hazrat Zain-ul-Abideen replied, "My brothers have got the honour of sacrificing their lives and are enjoying the closeness of the Holy Prophet but I am still anxious to get the honour." However, the elevated Imam assigned him all the physical and spiritual responsibilities as well as entrusted him the Divine Trust and then prepared himself for the war. He wore his Egyptian coat, put the turban of the Prophet on his sacred head and Ameer Hamza's shield at his back and placed Zulfiqar *(sword)* of Hazrat Ali in his sheath. His beloveds watched him preparing for the battle with broken hearts. The Imam mounted his horse to go to the battlefield. Everybody knew that their Imam was leaving them forever. His sister Hazrat Zainab viewed him for the last time. She knew that she had to take care of that helpless caravan and the sacred princesses after him. His wives were worried and aggrieved at his separation. His little daughter Sakina's eyes were also beholding her dear father's lustrous face for the last time. They were hurt and heartbroken but courageous and brave enough to send their beloved Imam to the battlefield with prayers. Every creature of both the worlds was astonished at what was going to happen. Everybody in the camp was still and silent, tears were falling from the sacred eyes. The dear Family of the Prophet was left alone and helpless by his own so-called cruel followers. Hazrat Imam Hussain gave them his last advice to keep patience and submit to Allah in every condition. Hence, he assigned them in the supervision of Allah and went to the battlefield. Now there was neither Ali Akbar, Abbas, Jaffar, Abdullah nor Usman,

Umar, Abu Bakr, Qasim, Aun and Mohammad[8] who would prevent him from going to the battlefield and sacrifice themselves for the elevated Imam, now he was left alone to confront the enemy.

Hazrat Imam Hussain entered the battlefield as if the bright sun of truth and honesty appeared on the land of Syria. The dark veils of avarice of the world and its pleasures were torn off by the splendid lights of his truth and faith. The darkness of falsehood vanished by the rays of those bright lights. The grandson of the Holy Prophet was there to sacrifice himself in the path of Truth after presenting his whole Family. He was facing thousands of armed men of the enemy but was steadfast and dauntless. They had surrounded him but were just like an ant in the exalted Imam's view. He recited a martial poem based on his personal significance and his Family's grandeur. In that poem the Syrians were frightened of the wrath of the Holy Prophet and the consequences of their

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[8] The martyrs of the family of Hashim on the land of Karbala:

1) Sons of Hazrat Ali Karam Allah Wajhu
   i. Abbas Bin Ali
   ii. Jaffar Bin Ali
   iii. Abdullah Bin Ali
   iv. Usman Bin Ali
   v. Mohammad Bin Ali
   vi. Abu Bakr Bin Ali
2) Sons of Hazrat Imam Hassan Razi Allah Anhu
   i. Qasim Bin Hassan
   ii. Abu Bakr Bin Hassan
   iii. Abdullah Bin Hassan
   iv. Umar Bin Hassan
   ❖ Hazrat Masna son of Imam Hassan was badly injured but remained alive from whom Hazrat Imam Hassan's lineage continued
3) Sons of Hazrat Imam Hussain
   i. Ali Akbar Bin Hussain
   ii. Ali Asghar Bin Hussain
   iii. Abdullah Bin Hussain
4) Sons of Hazrat Zainab and Abdullah Bin Jaffar
   i. Aun
   ii. Mohammad
5) Sons of Aqeel Bin Abu Talib
   i. Jaffar Bin Aqeel
   ii. Abdul Rehman Bin Aqeel
   iii. Abdullah Bin Muslim bin Aqeel
   iv. Mohammad Bin Abu Saeed Bin Aqeel
   v. Muslim Bin Aqeel and his two minors Mohammad Bin Muslim Bin Aqeel and Ibrahim Bin Muslim Bin Aqeel were martyred in Kufa

oppression upon his Family and followers. Hazrat Imam Hussain brought the holy Quran before them and came near the arrays of enemy army to make his last effort to prevent those cruel ignorants from the brutality of his murder. He was not oblivious of his duty to bid righteousness even when the opponents had ruined all his Family. He said loudly, "O' people! O' followers of my grandfather's religion! Listen to me, do not hurry. It is my obligation to advise and instruct you and explain the entire reality that why did I come to you. If you accept my explanation and be justful to me that would be your good fortune. I want you to realize that there is no reason to oppose me. However, if you do not follow my point and are determined to be unjustful to me, then collect all your efforts and powers, leave no stone unturned and be resolute to end my life without providing me any further chance. Allah is enough for me and He is always helpful to His pious men."

Although, the great Imam was satisfied that he had left no excuse for the people of polluted hearts and dark souls to do the injustice but he knew that the tyrants would not give up their cruelty and definitely shed his innocent blood. So, the exalted Imam offered them to fulfill their evil designs and send whomever they liked to confront him. Several famous, gallant and peerless soldiers who were saved for the crucial time were sent in the battlefield. An audacious warrior came with a shining sword and tried his best to boast his bravery in front of the leader of the religion. He was proud of his power and the strength of his army as well as rashly bold due to the solitariness of the Imam. As soon as, he raised his sword towards Hazrat Imam, the Imam gave him a big blow and beheaded him, his head fell too far. Hence, his pride hath a fall. The second one went ahead wishing to be successful in the eyes of the corrupt people. He raised a slogan and shouted, "I am famous for my bravery in Syria, Iraq as well as in Egypt and Rome. All the valiant people of the world admire my bravery. Now you see my power and tricks." The

Yazid's army was delighted at his slogans and started witnessing how he would confront Imam but the Imam sent him to Hell only in a single attempt.

The enemies were well aware of the fact that the Imam's physical weakness had intensified due to hunger and thirst. He seemed older with sorrow and grieves, further, he was fighting alone. Even then, they were hopeless of their victory. Hence, they attacked him vigorously and started showering swords surrounding him from all sides. Despite that, Imam was fighting valiantly and skillfully among those bloody impudents. Wherever he galloped his horse, killed all those coming in his way. They were awe stricken and surprised, as there was no way out to save themselves from the wrath of Imam. The Imam was surrounded by thousands of men but was beheading enemies like the autumn wind falls dry leaves of trees. Ibn-e-Saad and his advisors were worried at the situation. They thought that their entire army would be defeated by that furious lion of truth in the single combat. So they decided to attack him with the rain of arrows from all sides, since he was badly injured he would not be able to endure more wounds of swords and lances. Suddenly! A group of archers assaulted him from every direction and started shooting arrows. His horse was too wounded to move. Helplessly, Imam Hussain had to stay at one place. He was the target of arrows from every side. The sacred body was all bleeding. An arrow touched his bright forehead where the Prophet used to kiss. The splendid body was bathed in blood and wound, in such a situation it was not difficult to overcome the Imam. A rude and cruel Syrian soldier came riding fast in front of him. The Imam said, "Do not you know about me, how could you dare to confront me boldly and shamelessly, are you in your senses? However if you confront me in a single combat one by one, all of you would be killed by my ferocious sword. You are encouraged only because I am alone and helpless. Cowards! You are worthless for me." That Syrian soldier got furious on hearing that and

instead of replying, he attacked the Imam with his sword. The honorable Imam evaded his attempt and gave a stroke of his sword at his waist cutting him in half. The Syrians were hopeful because they know that there was nobody left except the Imam, at last he would get tired due to intense hunger, thirst and scorching heat of the sun, so they decided to fight with him one by one hoping that any one of them would definitely be successful in martyring the Imam. Hence, the bravest and most talented warriors confronted him but he killed each one of them with his expert tricks and skilled strokes. The dirty blood of so-called gallant warriors of Kufa was polluting the land of Karbala. There was a huge pile of dead bodies. A clamour resounded among the enemy army that if the same situation prevailed, the son of Haider Karrar[9] would turn most of the Kufan women widows. His furious sword would not spare any warrior. Hence, they surrounded and attacked him simultaneously. Their cunning plan worked and the exalted Imam got so severely injured that he fell down. It was the time of Asr *(afternoon)* prayer, he prostrated before Allah. The merciless and faithless tyrants wanted to sever his sacred head from his celestial body. Nazar Bin Kharasha stepped ahead with that obnoxious intent but out of awe of the great Imam his hands shuddered and the sword dropped. The cursed Khowali Ibn-e-Yazid or Shible Ibn-e-Yazid went forward and segregated the sacred head from the reverend body.

جن کو دھوکے سے کوفہ بلایا گیا
جن کو بیٹھے بٹھائے ستایا گیا
جس کے بچوں کو پیاسے رلایا گیا
جن کی گردن پہ خنجر چلایا گیا
جس نے حق کربلا میں ادا کر دیا

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[9] Appellation of Hazrat Ali which means "Impetuously attacking lion"

اپنے نانا کا وعدہ وفا کر دیا

اُس حسینؓ ابنِ حیدر پہ لاکھوں سلام

Translation: Blessings on Hussain Ibn-e-Haider for infinite times who was invited to Kufa deceitfully and tormented without any reason. His children were kept thirsty and crying, and his head was struck off with a dagger. He performed his duty assigned by Allah Almighty in the plane of Karbala and fulfilled the promise of his Grandfather.

The intrepid lover of Allah set such a precedent of consent and submission to Allah's Will which has not been repeated in the history yet, nor would ever be repeated. His sacrifice and perseverance in the path of Ishq would be warming the blood of the lovers of Allah till the Final Day.

Hazrat Imam Hussain left this transitory world on Friday 10th of Muharram, 61 Hijri at the age of fifty six, five months and five days. The evil and polluted Ibn-e-Ziyad got the sacred head of Imam Hussain and the bareheaded princesses of his Family, who were left alone after him, pass through the streets and markets of Kufa and expressed his immodesty and worthlessness in this shameful way. Nonetheless, the sacred heads of Hazrat Imam Hussain and his brave martyrs were sent to Yazid at Damascus by the devilish Shimr.

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo expresses grandeur of Imam Hussain in his Punjabi quatrains in these words:

عاشق سوئی حقیقی جیہڑا، قتل معشوق دے منّے ھُو

عشق نہ چھوڑے مُکھ نہ موڑے، توڑے سَے تلواراں کھنّے ھُو

جِت وَل ویکھے راز ماہی دے، لگے اُوسے بَنھے ھُو

سچا عشق حسینؓ ابن علیؓ دا باھُوؒ، سر دِیوے راز نہ بھنّے ھُو

Explanation: In this piece of poetry, Sultan Bahoo is mentioning the heights of Hazrat Imam Hussain's love for Allah. He was the Imam-e-Waqt *(Leader of his time)* and the Insan-e-Kamil *(The Universal Divine Man)* of the era. Insan-e-Kamil can never ever swear bayat to anyone, rather he takes bayat from others. He had got the power of Kun *(if he ordered Kun i.e. "be", it would have been done immediately)*. If he had ordered the river Euphrates, it would have come flowing near the camps of Imam Hussain's companions to quench their thirst and if he had commanded the sky it would have rained. If he had said to the sand of Karbala, its storm would have annihilated the Yazid's army. On the other, he had the option to submit to Allah's Will and fight like the common human beings, without using any spiritual power. So, he surrendered before Allah's Will and opted for the latter.

Sultan Bahoo alludes to this aspect that the true lover is the one who surrenders before every Will of his Beloved Allah. Despite of all the catastrophes and troubles neither does he turn away from the path of Ishq nor goes against the consent of Allah, even if he is bruised by hundreds of swords. It is the principle of Ishq to surrender to Allah's Will. There is no one like Hazrat Imam Hussain in the field of Ishq who got beheaded but did not disclose the secret of his Beloved.

جے کر دِین علم وِچ ہوندا' تاں سِر نیزے کیوں چڑھدے ھُو
اٹھارہ ہزار جو عالم آہا' اگے حسینؓ دے مَردے ھُو
جے کُجھ ملاحظہ سروؐر دا کر دے' تاں تمبو خیمے کیوں سڑدے ھُو
جے کر مندے بیعت رسولیؐ، پانی کیوں بند کردے ھُو
پر صادق دین تنہاں دا باھُوؒ، جو سر قربانی کردے ھُو

Explanation: At the time of the incident of Karbala almost eighteen thousand religious scholars, theologians and the so-called Muslims

with superficial faith were present in the Yazid's army who fought the war against the Ahl-e-Bayt merely for the love of the world and its riches. Sultan Bahoo also refers towards the creatures of the eighteen thousand worlds. He says, "The Karbala incident proves that the faith is not hidden in the superficial knowledge *(Shariah, Hadith and Jurisprudence)*, faith actually means Ishq of Allah and His Prophet Mohammad. If the so-called Muslims of Yazid's army possessed true faith, the sacred heads of Ahl-e-Bayt would not have been hanged on the lances, rather all the eighteen thousand Muslims *(or worlds)* would have sacrificed themselves for Hussain. If the theologians and religious scholars of that era had a little bit of respect and honour in their hearts for the Holy Prophet and his Family, they would never have burnt the camps of the sacred Family. If they had any regard for the Bayat of the Prophet they had never banned the supply of water to his Family. Only the ardent lovers of Allah, who are the true faithfuls, sacrifice their heads but never let their love be dishonoured."

IMAM HUSSAIN DENIED YAZID'S BAYAT UNTIL HIS MARTYRDOM

A misconception has been created by some historians that Hazrat Imam Hussain gave three options:

1. I want to retreat.
2. Send me to the border of any Muslim country
3. Let me settle the issue myself with Yazid at Damascus.

Imam Ibn-e-Kathir writes in his book, *"Seerat-e-Nawasa-e-Rasool Syed-ul-Shuhada Syedna Imam Hussain"*:

"Abu Mikhnaf tells a tradition from Abdul Rehman Bin Jundab who relates from Uqba Bin Sama'an that he had been accompanying Imam Hussain all the way since his departure

from Makkah till his martyrdom but he did not listen any such words from the Imam's sacred tongue that he wanted to meet Yazid or agreed to swear bayat to Yazid nor did he request to let him go to any border. Rather he demanded one of the two clauses, first one was to return to the place where he had come from i.e. Madina. He wanted to return to Madina because Madina was the central place for the sacred Family. Second was to let them go to certain area where he could observe the people's reaction in that regard."

However, he never asked to retreat but proposed to go to Madina. Secondly, he wanted to review the circumstances while staying at certain far off place. As far as the meeting with Yazid was concerned, he did not even mention it. It is impossible that he would have even thought of swearing bayat to a sinner and debauched or wanted to have any kind of settlement or compromise with him.

If he had to swear bayat, he would have done it earlier at Madina. There was no need to face so many hardships of the journey. In fact, he was the Insan-e-Kamil and Imam-e-Waqt *(Leader of his time)*, so he could not swear bayat of any other person. Suppose, Imam had to swear bayat only regarding the superficial matters of the government, even then he could not imagine to take bayat of such a sinful and debauched person or settle matters with him. Hence, certain biographers have committed a historical mistake by writing so. They have also wrongly written that Yazid scolded Ibn-e-Ziyad and started crying on seeing the sacred head of the Imam. Even if he had done so, it was just his political tactic and a cunning trick. Just as the rulers of the present age adopt such political stunts to avoid public reaction or to make them fools. He had designated Ubaydullah Ibn-e-Ziyad as the governor of Kufa only to murder the Imam. The real culprit was Yazid but Ubaydullah Ibn-e-Ziyad and Umro Bin Saad were his agents. The people of that time could not object or

raise voice against the incident of Karbala candidly like people of the present age, therefore they used such false traditions to conceal the facts and confuse the history. All the events since Imam Hussain's departure from Madina till the day of Ashura *(10th of Muharram)* evidently prove that Yazid was feeling insecure due to the elevated Imam and wanted to martyr him at any cost.

THE YAZIDS AND THE YAZIDISM OF THE MODERN ERA

1. The Reality of The Hadith of Constantinople

The biggest example of satanism and pharoahism in the Islamic history is the cursed Yazid whose evil deeds are not hidden from any Muslim. However, there are some so-called Muslims who defend the contemptible Yazid by their strange and illogical arguments. Their superficial knowledge has become their devil that is why they find devilish happiness by advocating Yazid frivolously. None of the true Muslims ever agrees upon their argument in the favour of Yazid, rather curses the advocate alongwith Yazid.

The supporters of Yazid refer to a hadith of the Holy Prophet which is called the hadith of Constantinople and is mentioned in almost all the books of hadith including *Bukhari Sharif*. Hazrat Imam Bukhari states that the hadith was passed to him through Ishaq Bin Yazid Damishqi, Yahya Bin Hamza who got it from Saur Bin Yazid, who heard it from Khalid Bin Madan who listened it from Umair Bin Aswad Asni. Umair Bin Aswad visited Hazrat Ubada Bin Samit who was in a house at the coastal area of Hamas. His wife Umm-e-Haram was also with him. Hazrat Umair said that Hazrat Umm-e-Haram related the hadith that she heard the Holy Prophet saying that the first army of his Ummah which would fight a war *(sailing)* in the ocean would rightly deserve to go to Heaven. She inquired whether she would also be accompanying them. The Holy Prophet replied in affirmative. He further told that the very first army of his Ummah which would fight a Jihad *(Religious Combat)* in the city of Qaiser *(Constantinople[10])*, would

[10] Now-a-days is called Instanbul

be forgiven (مغفورلهم). She again asked him if she would be among them? She received an answer in negation[11].

The supporters of Yazid try to prove him a forgiven person (مغفورلهم) or deserving the Paradise by dint of this hadith, as they think Yazid was included in the first fleet that went for an expedition of a naval war and took over Constantinople under his command. This hadith of the Holy Prophet is based upon the knowledge of unseen and all such hadiths came true at their fixed time. As, Hazrat Umm-e-Haram, who told this hadith was actually present in the first army which fought the naval war but she was not included in the army which gained victory over Constantinople because she fell from the animal she was riding and died while returning from the first naval war.

Alongwith the above mentioned hadith, the books of hadiths especially the Bukhari Sharif includes the tradition of Hazrat Anas that Hazrat Umme-e-Haram married Hazrat Ubada Bin Samit and he took her to the battle *(at Rome)*. When she was returning from there her animal dropped her while mounting it. Her neck broke and she was considered martyred. **(Bukhari Sharif)**

The afore mentioned hadith of the Holy Prophet came true but it not at all proves that Yazid was forgiven or blessed with Paradise because, firstly Yazid was not included in that army. All the historians have agreed upon the fact that the Muslim army started their naval war in the era of Hazrat Usman Ghani. History mentions the first navel expedition during the period 27^{th}-33^{rd} Hijri. Whereas, the second Islamic nautical war took place in a certain year from 52^{nd} to 58^{th} Hijri. It is impossible that Yazid had taken part in the first expedition because the date of birth of Yazid is approximately in the 26^{th} Hijri and he was thirty four years old in the 60^{th} Hijri at the time of Karbala Incident. Suppose, if the first fleet went for expedition is 33^{rd} Hijri, even

[11] Bukhari Sharif Volume-I, page 409-410 *(Mustadrak Hakim, Al-Bidaya-wal-Nihaya, Fath-al-Bari, Dala'il-al-Nubuwwah-al-Bayhaqi, Tafheem-ul-Bukhari.)*

then Yazid could not have joined the voyage because he would have only seven years old at that time. The Holy Prophet promised the pardon of the first fleet but Yazid was not included among them. The first fleet was conducted by Ameer Muawiyah when he was the governor of Syria, by the permission of Hazrat Usman Ghani. This fleet went for its first voyage under his leadership to prevent the Roman invasion.

Second fleet was also sent by Ameer Muawiyah for the nautical combat. He forcefully sent Yazid for this voyage, getting fed up of his misconduct and debauching. It is written in *"Tareekh Kamil Ibn-e-Aseer"* that "Ameer Muawiyah sent his army to Rome under the command of Sufyan Bin Awf in 50th Hijri and ordered his son Yazid to join it but he remained heedless and made lame excuses. Hazrat Ameer Muawiyah got annoyed and left him somehow. That army faced calamities and suffered from famine and disease. When Yazid came to know about it, he said a verse that meant:

❖ "I do not care if the armies are suffering from hardships and troubles, I am enjoying the company of Umm-e-Kalsoom on a high throne, reclining on a cushion in Deer Meeran."

When Ameer Muawiyah heard the verses, he swore to send Yazid to Sufyan Bin Awf so that he could also get his share in the troubles. Therefore, Yazid was sent with a small group comprising Ibn-e-Abbas, Ibn-e-Umer, Ibn-e-Zubair and Abu Ayub Ansari. **(Tareekh Kamil Ibn-e-Aseer, Volume 3 page 458-459)**

The same group became victorious over Constantinople. That means although Yazid was included among the victors of that city but not willingly, rather was compelled to join them.

The same incident is stated in *"Tareekh Ibn-e-Khuldun Arabi"* Volume 3, page 10. However, it is proved that Yazid was included in the second fleet but the Holy Prophet gave the good news of receiving Paradise only for the men included in the first fleet

which was sent by Ameer Muawiyah but Yazid was not among them. The second good news of forgiven (مغفورلهم), was for those who got victory over Constantinople. Allama Qastalani says, "First of all the city of Qaiser *(Constantinople)* was invaded by Yazid Bin Muawiyah. A group of the sacred Companions of the Prophet accompanied him such as Ibn-e-Abbas, Ibn-e-Zubair, Ibn-e-Umar and Abu Ayub Ansari who was martyred there in 52nd Hijri.

Although, Yazid was present in the group that got victory over Constantinople and for which the Holy Prophet gave the inspiration of forgiveness but Yazid cannot be included in the forgiven ones. Firstly, because a religious combat is always fought with sincerity and willingness, while Yazid was forcibly sent and the act done unwillingly is neither acceptable in the Court of Allah nor makes that person eligible for salvation or forgiveness. Secondly, the salvation depends upon one's state of faith while dying. The person who does not die in the state of true faith how can he be forgiven?

A man fought very bravely in a Ghazwa[12] but the Holy Prophet expressed very clearly about him that he would go to hell as he was not fighting for Allah with sincerity and purity of heart, rather he participated in the Jihad with a hypocritical intent and to show off his bravery. Afterwards, all the fighters of Allah who participated in that Ghazwa were given good tidings of being forgiven through the revelation but it was not for that particular person as he was not a true faithful, hence, was not the fighter of Allah, rather was merely a participant of the war. No argument can justify Yazid as a true faithful.

He cannot be included among the forgiven ones firstly because he was participating in the expedition unwillingly and secondly, because his entire life was repleted with obnoxious and evil

[12] The war in which the Holy Prophet himself participated.

deeds since his cursed birth till death. The sin of murdering Hazrat Imam Hussain and Ahl-e-Bayt is the greatest of all his sins. He cannot even be considered a Muslim due to his other sinful deeds, apart from this worst one. Perhaps his sins like rape, drinking, usury and oppression could be forgiven but the molestation and blasphemy he and his militants committed to the Holy Kaaba and the Masjid-e-Nabwi after the martyrdom of Imam Hussain left no doubt that he was excluded from Islam. He got the Holy Kaaba attacked by a catapult. He kept horses in the Masjid-e-Nabwi who polluted this most sacred place with dung. His militants raped the oppressed Momin women in the Masjid-e-Nabwi and murdered one lac Tabaeen[13] and other respected persons unfairly. In spite of all these evils, how can anybody call him the forgiven person or blessed with Heaven. Even a Muslim belonging to the lowest category of faith cannot consider such a vicious person included in the circle of Islam. Those who call such an infidel a Muslim, forgiven and blessed are certainly hypocrites and belong to his class. A so-called researcher Muhlib has said about the afore mentioned hadith that "It is in the praise of Ameer Muawiyah because he conducted the first naval war and his son Yazid as he invaded the city of Constantinople for the first time." The saying of this researcher is quoted on page 127-128 volume II of *"Fath-al-Bari"*. Though it is rejected outrightly in the very next line which is; "Whereas the learned ones agree upon the fact that the words مغفورلهم of the Holy Prophet are conditional. They do not apply to the one who became apostate after that war, he is deprived of this blessing by a mutual consent. Hence, there is a condition for having salvation or being forgiven." Following Muhlib, the scholars like Ibn-ul-Teen and Ibn-e-Muneer tried to justify Yazid as the blessed one. Therefore following such researchers, the ignorant so called scholars of the present age also advocate Yazid. It is written in Monthly Meesaq on page 24, "It is a fact that the participants of

[13] Persons who met and were trained by the sacred Companions.

the very first army that conquered Constantinople are blessed and forgiven and this is also a reality that its commander was Yazid." To justify their argument they referred the above mentioned quotation of Muhlib deleting the next sentences in which he was rejected in the very authentic book *"Fath-al-Barri"*. In this way it is cunningly tried to mislead the people giving the impression that the quotation of Muhlib was presented by the author of the *Fath-ul-Bari* and that he held the same point of view. However, all the known scholars have absolutely rejected the words of Muhlib.

Allama Badruddin says:

❖ "How can that particular hadith be in the praise of Yazid, whereas his situation is known to everyone. If you say that the Holy Prophet has called this army as مغفورلهم "the forgiven" then the argument can be given that although it was in generic terms but that does not reject the possibility of any exceptional case. There is no contradiction that the Holy Prophet's promise of forgiveness is conditional. If anyone becomes apostate after the Jihad, he would not be included in this generalization. Thus the blessed is only the one who deserves forgiveness."

It is written in the explanation of *"Irshad-al-Sari"*:

❖ The one who invaded Constantinople first of all was Yazid and alongwith him was a group of sacred Companions like Ibn-e-Umer, Ibn-e-Abbas, Ibn-e-Zubair and Abu Ayub Ansari. Abu Ayub Ansari died there in 52nd Hijri. From this fact muhlib derived the logic of Yazid's being a blessed one, justified his caliphate and included him in the generalization of the saying of مغفورلهم. However, this fact does not endorse that he cannot be excluded on the basis of certain special logic because it is agreed upon collectively that the saying of the Prophet is conditional. According to that condition, only those people will be eligible for being forgiven who die on

true faith. The person who turns apostate after the war would be excluded from this good tiding, with a common consent.

Hazrat Shah Wali Allah Muhadas Dehlvi describes about this hadith in his book *"Sharah Tarajam Abwab Bukhari":*

- "Some people have given arguments in the favour of salvation of Yazid because he not only participated in the second naval force but headed it, as is evident from the history. Actually, this hadith only declares forgiveness for the sins he committed before this war because Jihad is one of the compensations and the compensations remove the efficacy of the previous sins but not of the ones committed afterwards. If it had been stated in the hadith that they were forgiven till the Doomsday, then no doubt it would have advocated his salvation. Since, it is not so, he cannot be proved forgiven, rather this issue should be left upon Allah."

Yazid committed infinite unforgiveable sins after that war such as, he imposed his unjust caliphate on everyone, he murdered the beloved grandson of the Holy Prophet and his sacred Family very atrociously. After that, he spread such a filth in the pure streets of Makkah and Madina which is unforgivable. In spite of all his blasphemous deeds how could he be forgiven?

2. The battle of Karbala

It is very hurting and strange to know that the supporters of Yazidism call the battle of Karbala as the war between two princes for attaining power. Such wayward people call Yazid the Ameer-ul-Momineen[14] and the elevated Imam, a rebel *(God forbid)*. They are even publishing books to justify Yazid which reveals the hostility and grudge in their hearts against the sacred Family. The cheap thoughts of such depraved, sinner, hypocrite and cursed groups are very regretful. O' morons! How can it be a

[14] Caliph of the true believers

war of power for the Imam as he had been well aware since his very childhood about his journey to Karbala and martyrdom over there. The Holy Prophet had already informed him that his travel to Iraq would be the journey of his martyrdom. The people who call it a war of power, they would have to admit that, God forbid! The exalted Imam had not believed the sacred saying of the Holy Prophet. If it is not so, then they would have to admit that the Imam had not left Makkah and Madina and travelled to Kufa for power rather he was proceeding to meet his martyrdom. The Holy Prophet had given him the news of his martyrdom beforehand. Following are certain traditions of the Holy Prophet which are enough to open the eyes of such depraved ones.

Hazrat Imam Hussain was very young when the Holy Prophet granted Hazrat Umm-e-Salma the soil of that place where Hazrat Imam Hussain would be martyred.

Umm-ul-Momineen[15] Hazrat Umm-e-Salma relates, "Hassan and Hussain both were playing in my house in front of the Holy Prophet. Hazrat Jibrael came and said, O' Prophet! No doubt, a group of your Ummah would murder your son Hussain after you" and presented *(a little)* soil. The Holy Prophet touched that soil with his chest and wept, then said: "O' Umm-e-Salma! When this soil will turn into blood that will be the sign of my son's martyrdom." Hazrat Umm-e-Salma put the soil in a bottle and used to see it daily while saying, "O' soil! The day you will change into blood, would be the day of my son's martyrdom." **(Khasais-ul-Kubra 125:2 Sir-ul-Shahadatain 28, Almujam-al-Kabir Liltibran 108:3)**

The Holy Prophet not only revealed the news of Hazrat Imam Hussain's martyrdom but also pointed out the place of his martyrdom. Umm-ul-Momineen Hazrat Ayesha Siddiqa related that the Holy Prophet said to her, "I have been informed by Jibrael that my son Hussain would be murdered after me on the land of

[15] Title of the sacred wives of The Holy Prophet, meaning "Mother of the true believers".

Taf. Jibrael has also brought the soil *(of that land)* and told me that this soil is from the burial place of Hussain. **(Sir-ul-Shahadatain, 24)**

The news of martyrdom of Imam Hussain spread among the sacred Companions several years before the actual incident took place. Hazrat Anas relates a tradition that the angel appointed for rain sought permission from Allah to meet the Holy Prophet which was granted. That day, the Holy Prophet was present in Hazrat Umm-e-Salma's house. He said on the angel's visit, "O' Umm-e-Salma! Be careful about the door, nobody should come in." So, she kept standing as a custodian on the door. Hazrat Imam Hussain came, went inside forcefully and climbed on the Prophet's shoulders. The Holy Prophet held him in his arms and started kissing him. Seeing this, the angel said, "Do you love him extremely?" He replied, "Yes". The angel told, "Verily your Ummah would murder him and if you wish, I show you the place where he would be murdered?" Thus, he struck his hand and showed him that soil. Hazrat Umm-e-Salma took that soil, tied it in the corner of her cloth. The tradition teller says, "We were told that Hussain would be murdered in Karbala."

There is a point to ponder in these traditions that Hazrat Ayesha was the most beloved among the sacred wives of the Prophet but he did not grant the soil to her or to anyone else. He gave it to Hazrat Umm-e-Salma and said, "O' Umm-e-Salma! When this soil will turn into blood, that will be the sign of my son's martyrdom." It is because his spiritually powerful sight could see that only Umm-e-Salma would be alive among his wives at the time of his son's martyrdom. Hence, she was alive when the incident of Karbala took place and all the sacred wives of the Holy Prophet had already died.

The Beloved Prophet of Allah had not only pointed out that place but also indicated the year of the martyrdom of his beloved grandson. It is related by Hazrat Abu Huraira that the Holy

Prophet said, “Seek protection of Allah from the 60th Hijri and the rule of boys *(ineligible people)*.” **(Al-Bidaya-wal-Nihaya)**

The Holy Prophet had ordered to seek refuge from the year of 60th Hijri because he knew that his darling children would be facing atrocities of the rulers of that time and would be martyred in that year.

Hazrat Ali Karam Allah Wajhu also pointed out the place of Hussain’s martyrdom. Abu Naeem relates from Hazrat Asbagh Bin Nubata that he said, “We passed by the place with Hazrat Ali where Hussain was to be martyred, he pointed out, “This is the place where their transporting animals would be fastened, that is their camping place and this is the place where their blood would be shed. This is the place where the Prophet’s beloved progeny would be martyred, the earth and the sky would mourn and cry for them.” **(Khasais-ul-Kubra Vol. 2nd)**

Once, Hazrat Ali said while addressing the Kufans, “The Ahl-e-Bayt of the Prophet will come to you and seek your help but you will not co-operate with them.”

When Hazrat Imam Hussain left Madina for Makkah and then Makkah for Kufa, the people prevented him to do so and beware him that the Kufans were disloyal and that they would definitely betray him. In spite of that, he proceeded towards the destination of his martyrdom, as he knew that the much awaited time had approached when the essence of martyrdom of his grandfather Hazrat Mohammad was about to manifest through him. He was feeling himself the most fortunate on being selected by Allah for the greatest martyrdom.

Therefore, when Hazrat Imam Hussain arrived at the plane of Karbala he said to his companions several times, “Martyrdom is my destiny. I have to be martyred but I do not want to impose it upon you. If anyone among you wants to leave in the dark of the night, he surely can, I would not object.” He never tried to avoid

his martyrdom. He did not even pray in his whole life to be saved from this end rather always remained in the state of submission to Allah's Will. Now, it must be clearly understood that he camped in the plane of Karbala for the Consent of Allah instead of attaining power. If it had been the war of power, he would not have carried only seventy two individuals with him who included women, children and the old people against thousands of enemy troops. If he had wished, he could have arranged a large military force from Makkah and Madina. He could have prepared a great army through his exciting speeches making people realize about their deprivations and by giving temptations to the chiefs of different tribes offering them high designations and ranks. Though, he never intended to invade Kufa. In fact the dilemma for Hazrat Imam Hussain was to either opt for accepting Yazidism *(the violation of rules of Islam which had become a common practice in Syria)* by swearing bayat at Yazid's hand or to maintain the religion of Prophet Mohammad. Nevertheless, if he had not raised voice against Yazid and had sworn his bayat, the difference between caliphate and dictatorship, good and evil, truth and falsehood would have been obliterated till the Doomsday. The grandson of the Holy Prophet had the right more than anyone else to make the world aware of the truth and falsehood, Prophethood and caliphate and then caliphate and dictatorship. Therefore, he and his companions enlivened and revitalized Islam by being martyred. Hence, it was the greatest victory achieved by Hazrat Imam Hussain which Yazid and his companions could not understand. Rather, they still cannot understand, so they truly deserve to be cursed!

قتلِ حسینؓ اصل میں مرگِ یزید ہے
اسلام زندہ ہوتا ہے ہر کربلا کے بعد

Meaning: The martyrdom of Hussain is in fact the murder of Yazid. Islam is enlivened after every battle of Karbala.

3. The Molestation of sanctuary of Madina and Masjid-e-Nabwi

If the depraved supporters of Yazid still claim that the battle of Karbala was a revolt, then further evil deeds of cursed Yazid are described in the following lines which show how he molested the sanctuary of Makkah and Madina.

Yazid knew that as long as Imam Hussain was alive, his sinful and corrupt sensual desires could not be easily fulfilled, as the grandson of the Prophet would never tolerate his crookedness and perversity at any cost. That was why, the martyrdom of Imam Hussain gave him so much pleasure and such a bloody and atrocious game was played in the plane of Karbala which became synonym for pain and affliction. As soon as, the elevated Imam departed from this mortal world, Yazid allowed all evil actions to be done openly and unrestrictedly such as rape, adultery, corruption, the wedding of a brother with his sister, interest on money and drinking wine etc. Hence, evil became a common practice.

After the Karbala incident, Yazid dismissed Waleed Bin Utba and appointed Usman Bin Mohammad Bin Abu Sufyan as the governor of Madina who was a habitual drunkard. He made the drinking practice common in Madina. Hence, the Yazidism began to develop in Madina too. The people of Madina felt very uncomfortable and dishearted due to his drinking nature. After the Karbala incident they broke their bayat to Yazid and banished Usman Bin Mohammad Bin Abu Sufyan from Madina.

Yazid’s callousness can be judged from the fact, when he was informed that the people of Madina had broken their bayat and expelled the ruler Usman from the city, he got ferocious and started preparations to attack Madina. For this purpose, he needed such a cruel and tyrant commander for his vicious military who would be a perfect representative of his barbarism. Yazid found such a person in Muslim Bin Uqba. When he approached

Muslim Bin Uqba and told him about his evil designs of invading and plundering Madina, Muslim Bin Uqba, in spite of being almost invalid due to paralysis, got up out of his excitement and said, “O’ Ameer *(Yazid)*! You have selected a perfect person for the achievement of your goal. Nobody could be better than me to fulfill this purpose.”

Let us first discuss the sayings of the Holy Prophet about the sanctuary of Madina. He said,

- “Hazrat Ibrahim brought sanctity to Makkah and made it esteemed while I make Madina dignified. Now, do not shed blood or make war in this sacred city and do not shake down the leaves of its trees except for the fodder of the animals.” **(Muslim)**

Hazrat Anas states that the Holy Prophet prayed,

- O’ Allah! Grant Madina double the blessings that you have granted to Makkah.

He declared;

- Whoever deceives the people of Madina will be finished just as salt dissolves in water.” **(Muslim)**
- Whoever scares the people of Madina by his tyranny, Allah will make him suffer from horror. Allah, the angels and all the people will curse him. Allah will neither accept his obligatory prayers nor the optional ones on the Doomsday. **(Muslim)**

The supporters of Yazidism should read these holy sayings alongwith the hadith of Constantinople. Although, their hearts cannot be purified even then because they are suffering from incurable spiritual diseases.

Yazid sent almost twenty thousand infantry and cavalry forces to Madina under the command of Muslim Bin Uqba with the instruction to kill the Muslims unrestrictedly and plunder them mercilessly if they refuse to swear bayat for him.

The wicked Muslim Bin Uqba himself was a cruel tyrant but the Yazid's command inflamed him thoroughly, he became more vicious and furious. The armed forces of Yazid attacked Madina with such force that the people of Madina could not resist.

When Muslim Bin Uqba got dominance, he ordered his army to kill whoever comes in their way and snatch whatever they find. He also legitimized the women of Madina upon them. Hearing that, the followers of Yazid unleashed unbearable oppression and did whatever they wanted. About seventeen hundred Muhajirin[16] and Ansaar[17] Companions of the Prophet and Tabaeen were martyred. Seven hundred Quran memorizers, ninety seven chiefs of Quraish[18] and approximately ten thousand common men, women and children were martyred. The people of Yazid manhandled the common Muslims in the worst way. They looted the sacred Companions' houses entering forcefully. They were extremely immoral and immodest with them and misbehaved with the beloved Companions of the Prophet to the extent that a modest person cannot even imagine. The shameless and brazen-faced Yazid's soldiers molested the pure ladies of Madina. As a result, one thousand women gave birth to illegitimate babies.

The floor of the Masjid-e-Nabwi was not only touched by the sacred feet of the Holy Prophet but also had the honour of kissing his enlightened forehead. Masjid-e-Nabwi had been a sacred place of worship for his prestigious Companions. The prayer offered here is rewarded more than fifty thousand prayers and one of its part is taken from the Paradise. The cursed soldiers of Yazid used this holy place for keeping horses. For several days it had been polluted by the dung of dogs, cats and horses.

Can the supporters of Yazid, who advocate him so often by their self fabricated false arguments, answer that why Yazid

[16] The Muslims who migrated to Madina from Makkah with the Holy Prophet.
[17] The local Muslims of Madina who received and helped the Muhajirin very warmly.
[18] Tribe of the Prophet

molested Masjid-e-Nabwi so badly? He had the hostility for the people of Madina because they had refused to swear his bayat but how could the Masjid-e-Nabwi harm him? On what bases its sanctity was ruined so shamelessly and viciously that will have no precedent until the world exists. What kind of a Muslim he was! He claimed the caliphate of Islam on one side and did such a humiliation of the religion on the other. Hazrat Saeed Ibn-e-Mussayab said, "When the Yazid's followers were humiliating the dignity of Masjid-e-Nabwi, I used to cry madly clinging to its walls and doors. The Syrians would pass by me laughing and making fun of me. When it was the time of prayers I used to hear the Azan[19] from the sacred Roza[20] and say my prayer at home, as they had prohibited offering prayers in the Masjid-e-Nabwi".

There is rarely any example of such hostility that when they were looting Hazrat Abu Saeed Khudri's house but found nothing, they plucked out the hair of his beard.

After leaving Madina with his tales of oppression and barbarism, the pitiless tyrant Muslim Bin Uqba went to Makkah on the order of Yazid. However, he was terribly clasped by the Divine torment on his way to Makkah. His belly swell becoming mattery and he suffered from such an acute pain that he fluttered all the time like a fish without water. At last, his death thrust him into the chasm of Hell alongwith all the infamy and humiliation. Before his death, he delivered the charge to Husayn Ibn-e-Numair[21] at Yazid's order.

4. The Molestation of Makkah and Kaaba

After the death of Ameer Muawiyah when Yazid occupied the throne and sent his orders to the ruler of Madina to take bayat from the people of the city, Hazrat Abdullah Ibn-e-Zubair

[19] Call for prayer.
[20] The chamber of the Holy Prophet's sacred grave.
[21] This person was also present in the Yazid's army in the battle of Karbala and under his command a battalion showered arrows on Hazrat Imam Hussain's relatives and companions.

immediately left Madina for Makkah. The people of Makkah ousted the ruler of Makkah and swore bayat to Hazrat Abdullah Ibn-e-Zubair and accepted him as their ruler. A brief description of the personality of Hazrat Abdullah Ibn-e-Zubair is given below, which would highlight that what a highly honourable and eminent persons were victimized by Yazidism.

Hazrat Abdullah Ibn-e-Zubair was the grandson of the Holy Prophet's beloved parental aunt Hazrat Safia Bint-e-Abdul Mutlib and the son of Hazrat Abu Bakr's daughter Hazrat Asma. His father was Hazrat Zubair Bin Awam who was included in Ashra Mobashra[22]. He was granted the title of "Haawari-e-Rasool" *(The apostle of The Prophet)* by the Holy Prophet. When the Holy Prophet migrated to Madina from Makkah with his Companions, the Jews of Madina used to claim that the Muslims of Madina would remain issueless forever because they had cast black magic on them. Nevertheless, the first ever baby born among the Muslims twenty months after their migration was Hazrat Abdullah Ibn-e-Zubair. His birth delighted the Prophet and all the Muslims very much. When Hazrat Asma brought the baby to the Prophet, he held the baby in his sacred arms and put a date mashed by his sacred teeth into its mouth, then pasted it on its palate and prayed blessings for it.

The Yazid's forces, after manifesting their evilness openly in Madina, attacked Makkah under the command of Husayn Ibn-e-Numair. When they reached Makkah Hazrat Ibn-e-Zubair resisted them outside Makkah at first, but due to unfavourable circumstances retreated to the city and got the doors closed. Yazid's followers besieged the city. They neither had any respect for the city of the Holy Prophet nor for the city of Holy Kaaba. Here too, they left no stone unturned in showing their meanness and brutality. The Holy Kaaba was stoned with catapult so excessively that piles of stones were seen everywhere in its

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[22] A group of the Companions of the Holy Prophet honoured by the assurance of Heaven

courtyard. Several pillars were demolished, the sacred cover of the Holy Kaaba was burnt and the curtain of its door was also put on fire. So much so, both the horns of the ram sent as an exchange for Hazrat Ismael from Paradise which were fixed into the ceiling of Kaaba were burnt to ashes. The Holy Kaaba remained without cover for many days. Suddenly, the signs of the Divine Wrath appeared from the sky, a terrible wind started blowing one day and fiery showers descended from the sky. The catapult which was stoning the Kaaba and all its drivers were burnt to ashes. The Yazid's followers were intensely horrified by this torment, the same day they received the news of filthy death of Yazid. His death created a disruption among the malicious companions of Husayn Ibn-e-Numair who had to stop their evil activities before they could further dishonor Makkah. Hence, the Syrian soldiers of Yazid fled away in the state of embarrassment.

Yazid martyred the honourable grandson and the sacred Family of the Holy Prophet. He made the sacred daughters of the Prophet walk through the bazaar bare headed and insulted them as well as humiliated the sanctuaries of Kaaba and Madina. History cannot give any argument in his favour. Why do some people try to declare him innocent, sometimes secretly and sometimes openly. Their favour for Yazid shows their grudge for the sacred Family. God forbid! Whoever possesses the hostility for the Ahl-e-Bayt, in fact keeps it for the Prophet of Allah and who keeps hostility for the Prophet, in fact fosters it for Allah. Whoever is the enemy of the Ahl-e-Bayt is in fact the enemy of the Prophet of Allah and whoever is the enemy of the Prophet of Allah is in fact the enemy of Allah. So, how could they be considered Muslims?

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